ॐ

THIS day we have a father who from his ancient place rises, hard holding his course, grasping us that we stumble not in the trials of our lives. If it be well, we shall meet and the light of Thy face make mine glad. Thus much I make prayer to Thee; go Thou on Thy way.—*Zuñi prayer.*

THE PATH.

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MAN'S DUTY TO HIS BROTHER BRUTES.

CONFOUNDING the individuality of man with his personality, and the according of an undue importance to the latter, which is a basic error in modern Christian belief, are in various ways much to be regretted, as affording false premises from which many wrong and injurious conclusions are naturally drawn. The fundamental injury done by it is through a tendency to cultivate in a man a sense of separateness from both the Divine Source of his immortal being and the phenomenal universe of which his transient personality is a part. In point of fact, he is separate from neither, being in his essence a portion of the former—with potentiality of conscious reunion—and indissolubly connected with the latter, so long as he retains corporeal form, by his subjection to laws governing all matter.

A rather rare old book, *The Chronicles of Nuremberg*, printed in 1492, contains a picture of the Lord, in voluminous robes and with a crown on his head, molding Adam out of a mass of clay; and another picture represents the Lord, costumed as before, pulling Eve—a little female figure, out of an oval hole in the side of the sleeping Adam. Those pictures were published under the censorship and with the approval of the church. To one who can believe that version of the creation of man, faith in almost any-

thing else must come easy, and such robust credulity is demanded of him who would be an orthodox Christian. He must not doubt God's concentrating his attention upon man ; that God made the sun to give man light by day, and the moon to give man light by night, and the stars and planets to decorate the firmament for man's delectation, and the comets to amuse man or perhaps to stimulate his curiosity ; that God invented the seas and rivers for man to sail upon and drink, and iron for man to use in fashioning implements and weapons, and gold for man to use as a medium of exchange or standard of value, and the flora and fauna of every land for man to amuse or decorate himself with or devour, and so on, the general purpose and all the details being—everything for man. Theosophy does not accord such importance to the corporeal man, but regards him as simply a creature who has attained a certain advanced stage in the endless course of evolution through which all the manifested universe is moving, and affirms that it is impossible for him to evade by any assumption of superiority or inherent right of selfishness his full share of Karmic responsibility for his acts toward all other beings in the evolutionary chain, however low they may still seem to be. This is one of the serious differences between that philosophy and Christianity, which less than any other form of religion largely professed in so-called civilized countries inculcates as a moral duty human kindness to the lower orders of animal life. And, indeed, it was not enjoined by the founder of that creed. So far as we may judge from what his followers have chosen to retain of his teachings, Christ, while full of tenderness for the sons of men, gave no particular consideration to the rights of animals. It is true that he did upon one occasion mention the duty of rescuing a domestic animal from a pit into which it had fallen, as justifying a violation of the strict Sabbatical law, but even in that, whether higher regard was paid to the feelings of the animal or to its owner's acute appreciation of its property value—which he knew was strong in his people—is open to question. At all events, there is no record of Christ's having ever uttered any such eloquently compassionate appeal on behalf of the helpless dumb brutes as Gautama Buddha's protest against blood sacrifice.

Possibly a reflection stirring humanity's self-interest would be more potent than one based upon sentiment or justice to-day as much as in Christ's time, and, taking this point of view, men will do well to consider whether gravely evil consequences are not likely to grow from the seeds of wrong and cruelty our race is sowing in its treatment of the animals. A prominent newspaper,

one which frequently manifests intelligence in its editorial columns, recently published the following :

> From London and from San Francisco simultaneously come accounts of human beings mortally affected with glanders. Man domesticates an animal, uses or houses him ill, and presently nature developes in him a disease by means of which she avenges the outrage done on herself. The better opinion of to-day is that this is the origin and genesis of that supreme scourge of the human race, the disease of consumption. Recent investigation has brought to man's knowledge a number of human diseases produced by parasites originally developed in the lower animals and communicated from them to man. It begins to appear that the Societies for the Prevention of Cruelty to Animals may yet receive their most effectual aid from the studies showing how the effects of such evil doing work out their own revenges on the higher race responsible for them. In time, systematic study may even trace the operation of nature's same law of inexorable revenge from the practice of cruelty upon children. Should this ever be made palpable to the plain understanding, the societies combatting this evil will have gained the most effectual ally their cause is capable of attracting. No evil is ever eradicated until it is shown to be a fruit of ignorance, containing within itself, for that reason, elements of a retribution inevitable under the operation of natural law.

With all the good sense its business interests cannot quite suppress, the paper making that utterance is still too timid, too much afraid of shocking its orthodox advertisers, to venture calling that "natural law" by its right name — Karma, for the doctrine of absolute justice, the affirmation of inevitable responsibility, is unwelcome to those trained to hope evasion, through the vicarious atonement, of what they know they deserve.

Karmic justice is an essential element of evolutionary development. It is not confined to the ethical field, rewarding good and punishing evil, but is operative upon every plane of being, for it is the law by which causes are inevitably productive of effects. The blooming of a flower from a planted seed, the blasting of a rock by an explosive force, and the blighting of a soul by a career of vice and crime, are all Karmic outcomes, and either is but one link in an endless chain of indissolubly related incidents. Nothing exists, or can be imagined by the mind of man, which is not at once a consequence and potentially a cause for other consequences. Hence man in his every thought, word, and deed sows seed which must produce harvest, in kind and degree exactly proportioned to it. And this harvest is in no wise dependent upon the vigilance of any "recording angel", or the humor of any anthropomorphic God, or the interposition of influence by any superhuman being more merciful than just.

The Karma made by human beings is not simply individual, but collective as well, and a family, a class, a nation, or a race

may by joint participation in or condonation of wrong bring upon itself retributive consequences which will be deeply afflictive, or even destructive, to it as a whole; individual deserts at the same time receiving their exact measure of award. It may seem to purblind human wisdom that in such comprehensive afflictions the innocent suffer with the guilty, but such is not the case. The unerring law of Karma determines the measure of individual responsibility, and is alone capable of prescribing who are the innocent.

Cruelties to animals generally dealt with by organized human societies, or taken cognizance of by law, are of four classes,—those perpetrated through ignorance or parsimony, as the ill-keeping or feeding of domestic animals; the savage punishment of beasts of burden and "pets" by persons of ungovernably violent tempers; such brutal sports as dog-fighting and cock-fighting; and, unhappily, a certain small proportion in which unbalanced minds seem to derive a morbid gratification from the infliction of pain. These are, of course, very bad; but it is open to question if all together make for the race so heavy a debt of evil Karma as must come from two other classes, for which the burden of direct responsibility rests upon those who assume to represent the highest civilization, culture, and scientific progress of the age. One of these is the practice of vivisection—the torture of living animals—nominally "in the interest of science" but actually for the gratification of a profitless and morbid curiosity as to the intensity of physical agony a creature can endure yet live and be conscious of its excruciating pain, or how it will act in the demonstration of emotions under such horrible conditions. As illustrations of this may be cited Prof. Bracket's experiments on dogs, to test their affections. He dug out a dog's eyes, destroyed its organs of hearing, inflicted upon it the most agonizing tortures in various diabolically ingenious ways, to find, if he could, the limit of its attachment, and still, until merciful death came to its relief, the poor animal licked his hands. A female dog with young was cut open and her puppies extracted, with the object of seeing if in her dying agonies she would recognize them as her offspring and exhibit maternal affection. Another, taken from her young, had her breasts cut off and was put down, so mutilated, bleeding, and dying, among her hungry little ones, to see what she would do when she could not feed them. She offered them her gaping wounds, caressingly licked them in her last agonies, and died. The law recognizes the right of so-called scientists to practice such infernal and utterly inexcusable atrocities, and licenses them, and the guilt of their perpetration consequently rests not only upon

the individual perpetrators, but upon the community which does not punish such deeds and make them infamous.

The other enormous wrong referred to is the wanton slaughter of birds that their plumage may be employed for the decoration of women's hats and dresses and in certain specialties of "art-work". In a single week in 1888 there were sold at auction in London the skins of 400,000 North and South American birds, a large proportion of them those of humming birds. At one sale 12,000 humming birds' skins were sold. And that is but one of the numerous markets in which this trade goes on constantly in Europe and America. So great is it that it has almost made extinct some of the most brilliant varieties. Of the superb "ruby and topaz" humming-bird, 3,000 skins were sent in one shipment from Rio de Janeiro. Of many varieties of birds, women only care to adorn themselves with certain portions, the wings, breast, or tail, and, as it is believed that the feathers keep their brilliant colors longer if taken before the bird dies, hunters of birds for fashion's use make a practice of twisting off the wings, tearing out the tail feathers, or deftly ripping off the entire skin of the breast, from the still living creature, then indifferently casting aside the palpitating, agonized, mangled little victim, to die at its leisure.

Can any one who realizes the scope of moral responsibility involved in the operations of Karmic law for a moment imagine that the reaction from that cruelty will fall only upon the ignorant and brutal hunters — who are often savages — and that the men who employ them, the merchants who trade in their spoils, the fair women who adorn themselves with the blood-stained trophies, and the complacent friends who approve their fostering of the merciless traffic, will not all have to bear their share of the account?

Among various kindly peoples whom good Christian vivisectors, bird-wing wearers, and preachers of the vicarious atonement stigmatize as "heathen", it is believed that one who is guilty of wanton cruelty to a dumb, helpless beast will, after death in mortal form, reïncarnate consciously as a beast, of the kind he has injured, and suffer at the hands of some other cruel man such suffering as he inflicted. Taken literally, it might be said that arrangement would be very fair and likely to keep up the supply of beasts and the practice of cruelties ; but the real meaning of that exoteric teaching, as understood by the wiser, is not that there will be actual retrogression to animal form, since that would be a violation of the general law of evolution, but that the wantonly cruel deed certainly involves such Karmic retribution

as will bring pain equal to that inflicted. Sooner or later the punishment will certainly come. "Though a man die, yet shall he live again", and the Karmic debt he incurs never is outlawed, but must eventually be paid.

One retributive effect, the causing of human diseases, has already been noted. Another is heard of in the wail of the agriculturist that his harvests suffer from the attacks of insect myriads no longer held in check by the little feathered songsters he has helped to send away for the adornment of women's hats. But it is not solely in such material phenomena that the Karmic recompense is meted out. It touches the minds and souls of men as well as their lives and pockets, even of those who deem themselves free from all responsibility in the matter, for there is no such thing as separateness possible in all our great family.

The astral condition of matter, in which the atoms are just a little too refined for perception by our senses, pervades the denser molecules of the material plane and, interblended with yet more tenuous atoms constituting other planes, fills all space, at least within our world, to the uttermost confines of its gaseous envelope. All material forms have in them their astral bodies, or models, upon which are molded the material molecules which make them objective to our senses. The dense atoms of the gross molecules, the astral atoms mingled with them, and the more rarefied atoms of yet subtler conditions of matter are all together in ceaseless vibratory motion, introactive, reciprocal, and productive of phenomena. All sentient things impel modifications of those vibrations, in kind and degree proportioned to their sensations, from their astral principles in which such sensations are perceived to the general ocean of astral atoms in which all are submerged, and these vibrations not only leave there their impressions, a record of all that which has been, but are causative of vibrations affecting other organisms through their responsive astral principles. Thus, when the astral ocean is made to pulsate with vibrations caused by pain and wrong, it attains a malefic influence which is as really poisonous in its effects upon men's minds and souls as an atmosphere charged with some deadly gas would be to the lives of those inhaling it. Dulled sense of moral responsibility, debasement of thought and feeling, inhuman indifference to the misfortunes of others, increase of selfishness and abandonment to sensuality are all products of such vibrational influences, unconsciously sensed on the astral plane and thence transferred to the higher and yet more potent rate of vibrations belonging to the mentality of man.

Not until we deal more humanely with what we are pleased to call the lower orders of creation will we cease to require constant enlargement of our prisons, alms-houses, insane asylums, and hospitals.

J.H.C.

PROOFS OF THE HIDDEN SELF

THROUGH DREAMS.

THE dream state is common to all people. Some persons say they never dream, but upon examination it will be found they have had one or two dreams and that they meant only to say their dreams were few. It is doubtful whether the person exists who never has had a dream. But it is said that dreams are not of importance; that they are due to blood pressure, or to indigestion, or to disease, or to various causes. They are supposed to be unimportant because, looking at them from the utilitarian view-point, no great use is seen to follow. Yet there are many who always make use of their dreams, and history, both secular and religious, is not without records of benefit, of warning, of instruction from the dream. The well-known case of Pharaoh's dream of lean and fat kine which enabled Joseph as interpreter to foresee and provide against a famine represents a class of dream not at all uncommon. But the utilitarian view is only one of many.

Dreams show conclusively that although the body and brain are asleep—for sleep begins primarily in the brain and is governed by it—there is still active a recollector and perceiver who watches the introspective experience of dreaming. Sorrow, joy, fear, anger, ambition, love, hate, and all possible emotions are felt and perceived in dreams. The utility of this on the waking plane has nothing to do with the fact of perception. Time all is measured therein, not according to solar division but in respect to the effect produced upon the dreamer. And as the counting of this time is done at a vastly quicker rate than is possible for the brain, it follows that some person is counting. In all these dreams there is a recollection of the events perceived, and the memory of it is carried into the waking state. Reason and all the powers of intelligent waking man are used in dreams; and as emotion, reasoning, perception, and memory are all found to be even more active in dreams than in waking life, it must follow that the Hidden Self is the one who has and does all this.

The fanciful portion of dreams does not invalidate the position. Fancy is not peculiar to dreaming; it is also present in waking consciousness. In many people fancy is quite as usual and vivid as with any dreamer. And we know that children have a strong development of fancy. Its presence in dream simply means that the thinker, being liberated temporarily from the body and the set forms or grooves of the brain, expands that ordinary faculty. But passing beyond fancy we have the fact that dreams have prophecy of events not yet come. This could not be unless there exists the inner Hidden Self who sees plainly the future and the past in an ever present.

IN CLAIRVOYANCE.

Waking clairvoyance cannot now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind, it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the report from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eye-witness.

Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs.

THE FEELING OF IDENTITY.

If recollection is the basis for the feeling of identity continuous throughout life, and if brain is the only instrument for perception, then there is an inexplicable series of gaps to be accounted for or bridged over, but admitting the Hidden Self no gaps exist.

We are born feeling that we are ourself, without a name, but using a name for convenience later on. We reply to challenge by saying "It is I"—the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain

WILLIAM Q. JUDGE.

FACES OF FRIENDS.

E. AUG. NERESHEIMER is at present the Treasurer of the Board of Trustees of the Aryan T.S. of New York. He is a Bavarian of Catholic parents, and was born in Moosburg near Munich, January 2, 1847. At Munich he graduated from a business college, and then learned the silversmith's and jewelry trades in Switzerland, Augsburg, and Berlin. At present he is an importer of diamonds and precious stones in New York.

In 1868 he went to Australia, leaving there in 1870 for California. Two years after reaching California, in 1872, he came to New York and has been there in business ever since, taking trips to Europe very often.

In 1886 Mr. Neresheimer heard of Theosophy from reading *Esoteric Buddhism* which a friend had loaned him, and was particularly struck with the information about Adepts. A foundation for this belief had been laid by nursery tales about great and wonderful beings in India. He had always held theories of his own about the doctrine of correspondences and of the interrelations of the ideal cosmos with the visible universe. A study of

Kant, Hegel, and Schopenhauer was made by him to obtain a mental anchorage, but not successfully. The Theosophical theory came like a key and a revelation, something like a formerly known and lost philosophy. The immediate link with the Theosophical Society began through an abusive article in a daily paper in which were given the name and address of the Secretary in New York, on whom he at once called, and then joined the T.S. in January, 1889.

Subsequently he called on H.P.B. in London and had some conversation with her at her rooms in Lansdowne Road, but cannot claim any greater acquaintance with her. He has served on the Executive Committee of the American Section, and from his intimate acquaintance with its work and with that of its General Secretary is qualified to know what this Section is and upon what the growth of Theosophy in the United States depends. Though not a speaker or writer of facility, he is one of those strong men who give a force to those with whom they work. His face does not appear here by his own wish, but because those who know of the great assistance rendered to the work of the Society not only in wise counsel but in many another field desire that readers should see the countenance of a strong friend, a good adviser, a liberal helper, one who is not easy to find in a walk of many days.

HOW TO STUDY THE "SECRET DOCTRINE".

(Continued from page 128.)

IF, as has been claimed, the three fundamental propositions constitute a key to the study of the *Secret Doctrine*, the student should endeavor to apply these not merely to the philosophy as a whole, but to each and every department and special topic and to the linking of these together. Only by so doing can the true relations between the latter be found, and the place and importance of each in respect to the whole. It must therefore be borne in mind that these propositions apply to the whole manifested Cosmos, to Universes, worlds, and men, to all planes of the Cosmos as well as to all kingdoms of Nature; that back of all manifestation is the One Reality, one common Source; that guiding all manifestation is one Universal Law; and that the working of this one Law and the line of evolution are fundamentally the same in all cases.

A study of the great systems of ancient philosophy would show that underlying each are these same propositions, or some phases of them which, although differently expressed, embody the same fundamental ideas. In some instances these have been put into the form of aphorisms, which to a great extent are the keynotes of the systems in which they are so expressed. Such, for instance, are the following: "As above, so below", from the Hermetic school of philosophy; "Man is the Microcosm of the Macrocosm", from the ancient Hindu philosophy; both of these aphorisms are expressions of what is known as the "Law of Correspondences" which was used by all the great Hindû philosophers and to a greater or less degree by more modern writers, *e.g.*, some of the early Church Fathers, and by Bœhme, Swedenborg, and others. It will easily be seen that these aphorisms are dependent upon the fundamental propositions of the *Secret Doctrine*, and in a measure contain or imply the latter. Then there is the Cabalistic saying, "A stone becomes a plant; a plant, a beast; a beast, a man; and man, a god". This particular statement is, however, only a partial statement of the third proposition; it is only a partial statement of evolution. It goes further than the modern scientific statement of evolution in that it does not stop at man, but it makes no statement of the stages of evolution preceding the mineral; it only begins at the lowest point of the cycle of evolution, omitting the elemental kingdoms on the downward arc. The above statements and many others are constantly referred to in the *Secret Doctrine*, and by presenting these fundamentals in different aspects the student who learns to connect them together is better enabled to comprehend the methods and working of Nature and also that to us most vital problem—man's place in Nature. Furthermore, these various statements furnish an additional argument for the Wisdom Religion's being the fountain of Truth from which *all* streams of Truth have sprung.

It is necessary, then, to examine these aphorisms and to include them as part of the key of which we are in search. In a letter from a Master to Mr. A. P. Sinnett advice is given to the student to hold to the doctrine of analogy and correspondences.[1]

> Everything follows analogy. "As above, so below." Man is the Microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.[2]

If man indeed be the Microcosm of the Macrocosm, a copy in

[1] *Secret Doctrine*, I, 187 (new edition, I, 210).

[2] *Secret Doctrine*, I, 177 (new edition, I, 200).

miniature of the Universe, we can well understand the value of the injunction given by the Delphi Oracle, "Know Thyself!", and the student of the *Secret Doctrine* cannot fail to notice the frequent application therein of knowledge about man to the elucidation of the mysteries of the Cosmos. In the same way knowledge of Nature as a whole gives us a knowledge of Nature's miniature, man. The study of man and the study of Nature must be pursued together, hand in hand; if we would understand one we must understand both, each one in relation to the other.

Not only is man the Microcosm of the Macrocosm, but each molecule, each atom, as well as each world and each system of worlds, mirrors the whole Universe; and each individual monad, each spark of the Universal Over-Soul, whether informing a world, a man, or an atom, is a mirror of the Universal Over-Soul.

> "*Lift thy head, O Lanoo; dost thou see one or countless lights burning in the dark midnight sky?*"
>
> "*I see one Flame, oh Gurudeva, I see countless undetached sparks shining in it.*"
>
> "*Then upward will. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?*"
>
> "*It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying 'Thy Soul and my Soul'.*"

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. [1]

This fundamental law in Occult Science is the basis of the "Law of Correspondences", which in so many cases has been hit upon by Mystics and used by them intuitionally and, very often it would seem, fancifully. And being acquired merely intuitionally, and no basis or foundation being given, this law has come to be regarded by many as a mere empiricism. All through the *Secret Doctrine* this law is held to, and it is illustrated to such an extent that it rests with the student himself to test whether it be a law or not. Let the student "hold to the doctrine of analogy and correspondences. The Law of Correspondences does not merely hold on one and the same plane, as, for instance, in the case of man and Nature, the physical external man corresponds

[1] *Secret Doctrine*, I, 120 (new edition, I, 145).

to physical external Nature, the astral man to the astral side of Nature, etc., but there is also a correspondence between different planes, and action and reäction from plane to plane. Manifestation takes place on four planes, which are phenomenal and *rupic* (rupa=form), while above these are three *arupa* or formless planes, where form ceases to exist and which cannot become objective to us. The three higher planes are noumenal and subjective, the four lower are phenomenal, and are, or may be, objective to us. The seven planes represent the seven states of Cosmic consciousness, the three higher planes being inaccessible to human intellect as developed at present". "These seven planes correspond to the seven states of consciousness in man."[1] All ultimate causes originate on the higher planes, and pass from plane to plane to the lowest which is the plane of ultimate effects, whence there may again be reäction on the higher planes. That which may appear as an effect on any plane, due to a cause on a higher plane, may itself act as a cause in reference to a still lower plane. In this way there is correspondence from plane to plane, and in this way all manifestation proceeds, from plane to plane; from within, without. And although very few who can see into the astral and psychic planes of Nature can connect these with the physical plane, or rise to the purely spiritual, yet no links are missing between them, and it is only by a comprehension of the Law of Correspondences that it is possible to connect them together. The varied aspects of Nature, the many phases of development which we see in all the kingdoms of Nature and which exist on all the phenomenal planes; the hierarchies of beings—gods, men, elementals—which represent the stages of the development of the soul, are all links in the endless chain of manifestation. Destroy one link and the chain would be destroyed; but granting continuity, granting the law of cause and effect—Karma, it follows that the Law of Correspondences must also hold good, and we shall be wise if we follow the advice of the Master and hold to it as a guide in our studies.

J. H. FUSSELL.

(To be continued.)

[1] *Secret Doctrine*, I, pp. 199-200 (new edition, p. 221).

"Whether I come to my own to-day, or in ten thousand or ten million years,
I can cheerfully take it now, or with equal cheerfulness I can wait;
My foothold is tenon'd and mortised in granite;
I laugh at what you call dissolution;
And I know the amplitude of time."

—*Walt Whitman.*

THEOSOPHICAL CORRESPONDENCE CLASS.

WORK OF THE CLASS.

A PAPER of general notes and comments on the questions and answers has been sent out to all members. Extracts from that paper are given below. The membership has risen to 300, and includes some Indian Section members. The work has done a great deal of good.

QUESTION PAPER No. I.

QUESTION 1. Very well answered in general. The answers varied very much. Very few had a clear idea of what happens at death in regard to the physical body and Prana. When the Linga Sarira and higher principles leave the body, the "lives" which are controlled by the synthesizing power of the Ego during life begin to run riot, and Prana instead of acting in the body as a whole acts in the separate molecules, and thus causes disintegration. Disintegration being effected, Prana rebecomes Jiva.

(2.) Man differs from the animals in the possession of Manas, not in the possession of the Triad, for Atma-Buddhi, the Monadic essence, is Universal and therefore in all kingdoms. There is, however, a difference between men and animals in respect to Atma-Buddhi, and that is, that man has a possibility in regard to these principles not possessed by the other kingdoms; he has the power to consciously rise to their plane. Besides Atma-Buddhi, the monadic essence, the principles which are common to all kingdoms are the four lower, viz., Sthula Sarira, Linga Sarira, Prana, and Kama. Kama was omitted in most of the answers, but it is present even in the mineral kingdom, being manifested as chemical affinity. The distinction between the lower kingdoms, then, is not one of principles but rather of activity of the principles. It is understood that all the principles are in all kingdoms in a latent form, but in man Manas is added as active instead of latent. The activity of Prana constitutes the distinction between the vegetable and mineral kingdoms; Kama in addition becomes *active* in the animal kingdom, though, as said above, existing on all planes. As we rise from one kingdom to another there is a gradual unfolding of consciousness until in man self-consciousness is attained, this being the function of Manas.

QUESTION 3. Many did not state the objects in full. The greatest omission was in the second object, by omitting the words "and to demonstrate the importance of such study", inasmuch as the study of those religions and philosophies is more important than the religions and philosophies in themselves; for such study reveals truth by presenting its many aspects as seen by different races.

Students should learn these objects word for word and also have a good definition of Theosophy, so that they may be able to give *accurate* information to enquirers and remove misconceptions.

It is interesting to compare the three objects of the T.S. with the three divisions under the heading of "The Higher Life" of the Buddhists. These are:

1. By an unremitting life of active altruism to realize the idea of non-separateness.

2. To substitute a life of study and analysis for all ceremonialism and exoteric worship.

3. To develop the psychic powers latent in man and get knowledge of the existence of subjective potent forces in Nature.

QUESTION PAPER No. II.

QUESTION 1. *(a)* Most of the answers to this question were incomplete, many consisting of little more than the simple statement that the seven-fold division is better than the three-fold because it enables us to analyse man's nature more fully. While this is true and is one of the main reasons for the adoption of the seven-fold division, yet as it stands it is only a statement, and we should know what is its basis. It must not be concluded, however, that the three-fold division is an incorrect one, for it can be made to include the whole man; it is simply too general. In this division of body, soul, and spirit, there is no place for hypnotic and spiritualistic phenomena; for, strictly speaking, these have to do in most cases neither with the physical body nor with the soul, and furthermore no full explanation is afforded of after-death states.

To be accurate, the body is only the physical outer covering through which man comes into contact with external nature, and since spirit is Universal, this therefore leaves only *soul* to represent man in his different aspects and varying functions on all the intermediate planes, astral, psychic, and manasic, and to include all the phenomena of thought, will, desire, and sensation. Hence, leaving out the body, there is only one word to represent both the permanent and the impermanent parts of man's nature, and hence again a confusion arises between the illusory and the real, so that there is no true knowledge of what part of our nature should be cultivated and what part repressed. It is here that the advantage of the seven-fold division is apparent, for it enables us to give to *sensation* and *desire* their true places and to recognize to what extent they are necessary. It therefore enables us to know what man truly is and what is necessary for his highest development. Moreover, the seven-fold division shows man's relation to the other kingdoms of Nature and to the whole Universe. It is only by a consideration of this division that the facts of evolution can be accounted for, and only in this way is it possible to fully understand the distinctions existing between the different kingdoms of Nature. The seven-fold division allows for the progression from plane to plane, and links man to the whole of Nature.

(c) Some of the answers were very good, but by many the real idea of the question was not grasped. These stated that the metaphysical basis was the Absolute, or Parabrahm. While of course this is the One Reality that underlies everything, yet from such a statement we are no nearer understanding the Cosmos than we were before. The references given on the question paper to the *Secret Doctrine*, Vol. I, pp. 269-299, show that the word metaphysical was used in its strict meaning, and a study of the word and its use would be profitable to all. The word Metaphysics is derived from the Greek *meta*—after, and *physica*—physics, from *physis*—nature. It is said that Metaphysics was the name given by Aristotle and his followers to the science of mind and intelligence. According to them, the science of natural bodies, or physics, came first in the order of studies and the science of mind came *after* this; and therefore the latter was called Metaphysics because it came *after physics*. Metaphysics applies to all inquiries seeking to discover

the "first principles" of the constitution of existing things and particularly of our own nature. In this is included the nature of being and the attributes belonging to it as such and therefore the metaphysical basis and constitution of the Universe is found in the noumena and the underlying causes of external nature, and in their relationship one to the other. In the metaphysics of the Esoteric Philosophy, Thought itself is considered a reality. Back of all manifestation is *Idea*. The whole manifested Universe is the expression of Thought. "Everything that *is*, *was*, and *will be*, eternally IS, even the countless forms which are finite and perishable only in their objective, not in their *ideal*, term. They existed as Ideas in the Eternity, and, when they pass away, will exist as reflections". The Universe is worked and guided from within outwards. The phenomenal is transitory, impermanent, and therefore illusory; the noumenal is the permanent, and therefore the real. (*Secret Doctrine*, Vol. I, p. 282.)

Question 2. *(a)* Sure Manas is the distinctive principle of Man. "lower man" must mean "lower Manas" in connection with the "lower nature" which, generally speaking, consists of those parts of our nature which are dissipated after death and which cannot be retained by the Ego. These are the instruments or vehicles through which the lower man acts and by means of which he comes into contact with external nature. More particularly the lower nature is Kama and the Astral body, for the physical body may be omitted since it neither feels nor acts of itself. The seats of sensation are in the Astral body; the physical is merely an instrument; to a great extent it is the result of Kama and is formed upon the model of the Astral.

(b) Kama is the middle principle in the septenary classification, and in conjunction with Lower Manas, or Kama-Manas, is the dominant principle in the humanity of to-day as a whole. Kama-Manas may be said to be the man as we know him, the personal man who stands at the middle point of the ladder of evolution, attracted upwards by his Higher Ego and pulled downwards by his lower nature. It is only through and by means of Kama that Lower Manas can act, hence the importance of an understanding of this principle. In the animal kingdom Kama is the highest active principle, acting normally and naturally according to law; but in man it may become perverted, since in him to desire is added reason. Kama-Manas gives man power to become a god or a devil, or worse than a beast. It is only when Manas is developed, giving the power to reason, analyze, and choose, that the normal line of nature's evolution can be departed from, and that it is possible to work, as it were, contrary to Nature when that is considered mindless. Hence if Kama is allowed to rule in Man, his evolution is retarded; it is only by dominating and ruling Kama that he can rise spiritually, but if he does not awaken in himself the desire for spiritual things, he will be dragged downwards.

(c) The three qualities of nature were well described in general, but their relation to higher and lower man was not clearly given in the majority of answers. Of course this relation may be looked at from different points of view, and hence it would change accordingly, but the key-note seems to be given in Chapter XIV of the *Bhagavad-Gita*. It is the three qualities that bring back the soul to rebirth; the Sattva, through attachment to knowledge and that which is pleasant; the Rajas, through the consequences produced from action; the Tamas, through heedless folly, sleep, and idleness. "And when the embodied self surpasseth these three qualities of goodness, action, and indifference, which are coëxistent with the body, it is released from rebirth and death,

old age and pain, and drinketh of the water of immortality." If we inquire which of the human principles it is that binds man to rebirth, we find it is Kama swaying Manas, and we may see a direct correspondence between the three qualities and the relations existing between Kama and Manas; Rajas will correspond to the principle Kama considered generally as the basis of all action; Sattva will correspond to Kama dominated and ruled by Manas; and Tamas to Kama when Manas is its slave, debased and degraded. The other references in the *Bhagavad-Gita* to the three qualities also support this view. It is Kama that connects the Ego or real man with the lower principles and with earthly life and nature. Kama and the three qualities are the link between Man and Nature. In the ordinary man now one, now another, of the qualities is uppermost; in the majority the Rajas quality prevails, but by a right use of this quality the Sattva may be reached. By constant effort we may acquire more and more of the Sattva quality of light and truth until it is the main-spring in our lives, and from this we may pass to the mastery of all the qualities and so escape rebirth.

QUESTION 3. *(a) (b) (c)* The only point that it is necessary to refer to here is in regard to the sequence of, and relations between, the objects of the T.S.

The first has to do with right conduct, with ethics, and is for all; it is the one object that has to be subscribed to by all members and that all should endeavor to carry out. It has to do with our everyday life in the world, and should enter into all our relations with others.

The second and third objects, however, cannot be followed by everyone. Not everyone can take up the study of philosophy or of the deeper science of Man and Nature. Universal Brotherhood is a fact in and a law of Nature, and it is man's blindness to this that causes all the suffering and misery in the world. The origin, spiritual and physical, of the whole of humanity and of Nature is One, their destiny is also One. There is abundance of evidence from all sides to show that "no man liveth unto himself", and it should be our aim as members of the T.S. to make ourselves acquainted with this evidence, and in this way fit ourselves to help on the movement. A pursuit of the second object supplies another argument for the Brotherhood of Man. From it we discover the identity of source of all the great world-religions, and are led to an acknowledgment of the fountain-head of all, the Wisdom-Religion. Furthermore it supplies that element in the life of man which Western thought has failed to give, *viz.*, a knowledge of the Soul and of the possibilities of consciousness on the inner, spiritual planes.

The first object teaches right living based on the fundamental relation of man to man; the second leads us to right thinking, it gives us a knowledge of ourselves; the third is the application of that knowledge to the hidden side of nature and the inner life of man; it is the preliminary step in occultism. The first and second objects are rightly preliminary to the third; before the student can safely take up the third object, he must first learn unselfishness, the living for others, the practical side of Universal Brotherhood; he must acquire charity of thought, impartiality, and freedom from bias, and be able to recognize Truth in whatever garb it may be presented; then he can rightly turn to Nature and seek to know her secrets and those of his own inner being.

The relation between Theosophy and Occultism was not clearly given in some instances. Properly speaking, Theosophy in its fullest sense includes Occultism, for it is the Wisdom-Religion and must include all knowledge; but

as generally understood Theosophy is the presentation of Truth about Man and Nature; Occultism is the science of the hidden forces in Man and Nature and the development of latent powers. Theosophy is a collection of Truths, it is the statement of Truth, but if a student would verify this statement he must become an Occultist; real proof can be obtained in no other way.

LITERARY NOTES.

JUNE THEOSOPHIST. "Old Diary Leaves XXVII" with great vividness describes H.P.B.'s home life in the "Lamasery", the furniture of the rooms, various visitors and incidents, and several phenomena. It is a delightful number. Perhaps her use of the initials "H.P.B." had an even deeper significance than the one here suggested. "The Footsteps" is a well-told Occult story, possibly paralleled by more private experiences than the world yet wots of. Sometimes, but rarely, trash as worthless as "The Harp and Stream of Life; an Allegory" gets into print. Karma-Nemesis repays editors too tender-hearted for one stern "No" by avalanches of further rubbish, and one can foresee what is in store for Adyar from "Veroda". "The Panchamukhi" is most curious and interesting, and such a relic should be given safety in a museum. In "The Tree; a Book of Precepts" the editorial tenderness is again displayed, and again mistakingly.—[A.F.]

JUNE LUCIFER. Mr. E. T. Sturdy's "The Religious Systems of India" gives large information in pleasing style, making abundantly plain the distinctions between sacred books, schools, etc., but it perhaps identifies Buddhism too much with the Southern form of it. Is Patanjali's system really Hatha Yoga, as said on page 252? S. Stuart's "Occult Indications in Ancient Astronomy" exhibits a learning which does honor to the T.S. Fourteen pages of Eliphas Levi seem a generous allowance, and Letter 63, which defends the temporal power of the Pope and his vicegerency, does look a little out of date. Worse yet are the prophecies about Italy on the next page. Still, they who wax sceptical as to Levi's statesmanship must at least bow before Letter 48 with this impressive opening: "We approach the sublime and mysterious ternary. We enter into the arcana of the letter ghimel". Lucifer's feet, beyond the bandaged part, now leave a trail which may be traced far off in the empyrean.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 5. Mr. Herbert A. W. Coryn, whose "Hour in Borderland Occultism" put him at once in the very front rank of Theosophical writers, contributes "Theosophy and the Alcohol Question". Its basis is an abundant medical knowledge of the action of alcohol upon the various cells of the body, and from this is delineated the more serious effect upon the whole nature of a man as Occultism regards him. It is, of course, an able paper, but it would be still more valuable if pointing out the distinction between distilled and fermented drinks in operation, and how far Occultism tolerates the latter. The other paper is upon "The World we Live in", by R. Machell. The title is good, and so are parts of the contents, particularly the first two pages, but the thought is wandering and indefinite, lacking point, and the style needs finish. Re-written and polished under competent guidance, it would be excellent.—[A.F.]

TRANSACTIONS OF THE LONDON LODGE T.S., No. 21, is on "Vehicles of Consciousness" by W. Scott Elliot. Barring that it uses the term "Higher Self" in a sense which H.P.B. desired (*Key*, page 176) should be given to "Spiritual Ego", and that there is implication (page 10, line 25) that the dead remain on the astral plane till their next incarnation — though the actual fact is stated later on, this is a singularly clear and full discussion, with most ample analysis and careful discrimination and qualification. A terminal Note claims that the contents are based on information received from "those who can at will consciously function on both the Astral and Devachanic

planes", "checked and verified by others who have developed and are developing similar faculties". The former class must be of Masters, since none others can so function, and this might seem to forestall criticism, but of course publication brings any work within the jurisdiction of reviewers and empowers them to act as such. Fortunately the pamflet is so interesting and instructive, and in the main so good, that only the most exacting of the craft need fear the warning.—[A.F.]

THE NEW THEOLOGY, by Richard Harte, must be admitted very greatly inferior to *Lay Religion*. It has less merit, and its demerits are far more pronounced. Any avowedly critical work is truly effective as it is scrupulously impartial: this it is which makes Lecky's indictments so crushing. But in *The New Theology* Mr. Harte has allowed a partizan bitterness to become fanatical, and never even partially veils his fierce contempt for the suppositions that God is anything more than a theological chimera, that a clergyman can ever have been other than a selfish impostor, and that religion has a reality beyond old-wives' fables or emotional gush. A treatment of the loftiest interests and cravings of the human soul, reverence, devotion, prayer, communion of spirit, as if absurdities or humbugs, to be kicked aside with flippant jeer or angry exposure, shows essential incapacity for the delicate and respectful work of a religious reformer. A new Theology must be something more than abuse of old Theology; and can there be any Theology—Science of God—at all, when "God" is a term derided and spurned? Nor would its priests differ from their predecessors, if scornful anathemas constituted their preaching. Letter VII is very fine, a really noble instance of clear, concise, progressive, logical upbuilding, much the ablest part of the book, even though one cannot conceive how a Mahâtmâ may be made up of "component entities" such as ourselves (page 185), or how "when the conception of a Living Universe is reached, Science will become Theology and Life will become Religion" (page 195), since there is to be no "Theos" and consequently no "binding back" to Him. The argumentation through the book is variable; sometimes weak, as on page 231, sometimes strong, as on page 233. There are some telling illustrations, pithy phrases, and nice distinctions. "Monolatry", however, is used (page 31) as if it connoted more than mere "worship of one", whereas it does not. Mr. Harte's great powers, like those of other sectarian writers, will always be cramped until freed by his sympathetic identification with the modern spirit of Liberal Thought. A thinker may be a Pantheist, possibly not without sacrifice of logic, but certainly without sacrifice of tolerance; and his historical sense will assuredly be more evidenced if he perceives the incongruity of XIXth century polemics carried on with the acerbities of St. Jerome and with the conscious infallibility of a Church Council. Extremes always meet; and it is natural that he who cannot conceive of God, religion, or prayer, and he who cannot conceive of sincerity without them, should vie in mutual misrepresentations and denunciation. How Theosophy cools such disputants! And how delightful it would be if Mr. Harte and the editor of *Church Bells* should hear of Theosophy and embrace it! (*Orderable through* PATH, *$1.00*)—[A.F.]

THE BOOK OF THE DEAD, or the Egyptian *Funeral Ritual* is now being published in a new translation in English. Hitherto this work has been so expensive as to prohibit purchase except by the very wealthy, and the English translations were marked for their inaccuracies. Now, however, a new translation has been made by Dr. Charles H. S. Davis, and is in press. It will be the most complete edition of the *Book of the Dead* ever published, and will contain a preface, chapters on the Religious Beliefs of Primitive Peoples, the Egyptian Pantheon, Animal Worship in Ancient Egypt, the Mythology of Ancient Egypt, an Introduction to the *Book of the Dead*, photo-reproductions in fac-simile of the seventy-nine plates of the Great Turin Papyrus, giving the 165 chapters complete, and the twenty plates of the Louvre Papyrus, and a translation of the *Book of the Dead* with notes. The work will be published in one large quarto volume, size 9 by 11 inches, bound in cloth. The price will be $5.00, and orders should be sent to HARRY STEELE BUDD, 144 Madison Avenue, New York City. Mr. Budd is the accredited agent, for the publishers, in the Theosophical Society. Prospectus sent on application. (*Adv't.*)

Mirror of the Movement.

ATMA T.S of New Haven, Conn., holds meetings every Monday evening at the home of its President, 256 Dixwell avenue. On July 9th, A. Welles Walbume of Aryan T.S. lectured at the residence of Mr. L. H. Herz upon "The Coming of the Serpent". Attendance was fair and a lively discussion followed. The library is gradually increasing through gifts and purchase, *Isis Unveiled* and the *Secret Doctrine* being the latest additions.

BEACHAM HARDING during the past month has been occupied at the Headquarters, New York, and has assisted in forming a class which meets weekly in the large hall. In the Fall it is proposed to lecture and form centers in the towns in the vicinity of New York. For these centres, "missionaries" will be required until they are self-sustaining. This new class is for mutual training, to acquire readiness in speaking and replying concisely and clearly to the usual preliminary questions. The subjects of the Correspondence Class are the basis for study, but other questions are allowed, each member speaking in turn. Several branches have adopted the subjects of the Correspondence Class for their weekly meetings, finding much profit from the well-defined course they afford. We should like to see every branch devote a night weekly to this study, as it is of the greatest assistance to individual members. Particulars can be had by writing Sec'y Correspondence Class, 144 Madison Ave., New York.

THE APRIL CONVENTION inadvertently passed over the Constitutional provision that three members of the Executive Committee should be selected from the city and vicinity of the General Secretary, and Mr. Alpheus M. Smith of Chicago has generously retired in order to make compliance possible. The Committee filled the vacancy by appointing Mr. William Main of Brooklyn. As now constituted the Committee consists of two members from New York, one from Brooklyn, and one each from the Eastern States, the Central States, and the Pacific Coast, together with the General Secretary.

ARYAN T.S. AND BROOKLYN T.S. have decided to forego Sunday evening lectures in July and August, though maintaining weekly meeting. Lectures will be continued in the Harlem Branch.

AMRITA T.S., Lincoln, Neb., has a Bhagavad Gita class which meets at the house of the President, and a class for Theosophical study at the house of Mrs. Gerner.

BY SPECIAL ORDER OF APRIL CONVENTION the General Secretary was directed to print in one pamflet the respective Constitutions of the Theosophical Society and of the American Section T.S., and to send a copy with each diploma hereafter issued. Provision was also made that any Branch of the American Section in good standing should receive a copy upon forwarding to the General Secretary a stamp for its mailing. The pamflet is now printed and will be thus issued. It will be mailed to anyone, postpaid, for 10 cents.

OBITUARY. Mr. Edmund B. Sears, for seven years a member of the Chicago T.S., died June 29th, aged 49. An honorable and kindly man, of musical culture and scientific tastes, he deeply valued the teachings of Theosophy, and endeavored to both exemplify and dispense them.

PACIFIC COAST ITEMS.

THE COUNTESS WACHTMEISTER reached Portland on June 10th and lectured that evening before the Willamette Branch on "Reminiscences of Mme. Blavatsky". On the 11th she lectured at the Headquarters upon "Theosophy", on the 12th upon "Magnetism and Hypnotism", on the 13th upon "India". Each evening the room was filled to overflowing, people

standing. On each afternoon and evening the Countess received visitors at the Headquarters and conversed with them. The Portland people were captivated by her honest sincerity and her clear presentation of doctrine. On the 15th she lectured to a crowded audience in Victoria, B.C., upon "Karma and Reïncarnation", answering questions afterwards. On the 16th she met inquirers and in the evening addressed the Branch. June 29th the Countess visited Boise City, Idaho Ter., and gave a lecture in the house of Mrs. E. E. Athey. On the 30th she reached Salt Lake City, and that evening addressed the Norman Ladies' Literary Club, thirty or forty members being present. On July 1st she addressed the Salt Lake Branch on "Magnetism and Hypnotism", and lectured that evening in Odd Fellows' Hall on "Theosophy". On the 2nd she lectured upon "H. P. Blavatsky and the Masters", attending a reception in the afternoon and meeting some fifty ladies, replying to questions. Through the rest of the week she received numerous calls, and on the 7th, at the request of some Mormon friends, lectured in the Assembly Hall upon "India". On the morning of the 8th about forty were present at the Branch meeting, and the hour was devoted to questions and answers. That evening she lectured upon "Magnetism and Hypnotism", extending her former remarks. At each lecture about three hundred people were present. On her way to Denver the Countess stopped at Colorado Springs, Colo., and formed a Branch of eight members. She reached Denver on July 13th, her arrival having been delayed by the strike riots. Three lectures were given at the Unitarian Church, on Saturday, Sunday, and Monday evenings, all well advertised and well attended. Copious reports of interviews and lectures were given by the press, and she received a constant stream of visitors. Six persons joined the Branch at once. The Countess arrived in Kansas City on the 18th, had a Branch meeting that evening, and talked to editors. On the 22nd she went to Lincoln, Neb.

DR. GRIFFITHS lectured in Pomona, Calif., June 23rd, and so many were interested that two informal meetings were held the next day in private houses, each being well attended. Pomona is called a "Church Town", as it has a population of five thousand and supports eighteen churches and twenty-two congregations. Arrangements are now being made by interested residents to have the lecturer return and hold a second meeting. Lectures were given in Redlands and Colton on the 28th and 30th. On the 29th two lectures were given at Riverside, where is the new Branch. On the 1st and 3d of July Dr. Griffiths attended Branch meetings, and informal quiz meetings were held. The Keshava Branch is doing good work and bids fair to become one of the active Branches of the Coast. At Ontario arrangements had been made for a visit and lecture, Drs. Fargo and Bumstead having taken the matter in hand. Because of the railroad paralysis through strikes, two Keshava members drove Dr. Griffiths to Ontario on the 6th, where, although the night was sweltering hot and the lecture nearly two hours long, the attendance was so large that many were standing, and all remained to the end. The next evening a well attended quiz class was held. The Branch at Riverside promises to maintain the work thus begun at Ontario, and hopes to form a Branch there later on.

AUSTRALASIA.

AUCKLAND, NEW ZEALAND, enjoyed in May a paper by Mr. Swinnerton upon "Cremation" and by Mr. Hughes upon "The Mystery of Matter", and a lecture by Mrs. Draffin upon "Man, Know Thyself; or the God Within". Lectures have been given by Miss Edger, and undenominational services by Rev. S. J. Neill who was lately deposed by the Presbyterians.

SUPPORT OF THE T.S.

In April PATH I stated my intention to celebrate the anniversary of the fund by publishing the total receipts from each pledger to date. Owing to the amount of space occupied by Convention Proceedings, and particularly the making of arrangements for the accommodation of a still larger amount if found desirable, it was found impossible to do this. It is possible that some-

thing of the kind may be done later. All persons interested and who have the right to know are at liberty to address either the General Secretary or myself at any time, asking any questions desired. Following is my report to date:

New subscriber in the ten-cents-per-month class: M.E.A. Total per year, $1.20.

New subscriber in the twenty-five-cents-per-month class: E.G.A. Per year, $3.00.

New subscriber in the fifty-cents-per-month class: J.H.M. Per year, $6.00.

New subscribers in the one-dollar-per-month class: Dâna T.S., J.W.C. Per year, $24.00.

Total value of fund previously reported, $878.85; Amount pledged by new subscribers, $34.20; Total per year, $913.05.

GEORGE E. HARTER.

247 E. Green st., DAYTON, OHIO, *July 14, 1894.*

Received July 16th from George E. Harter $78.00 as donations to his scheme since the remittance of May 18th.

ALEXANDER FULLERTON,
On behalf of William Q. Judge.

THE NEUTRALITY OF THE THEOSOPHICAL SOCIETY.

AN INQUIRY INTO CERTAIN CHARGES AGAINST THE VICE-PRESIDENT, HELD AT LONDON, JULY, 1894.

MINUTES OF MEETING OF THE GENERAL COUNCIL THEOSOPHICAL SOCIETY, AT NO. 19 AVENUE ROAD, LONDON, JULY 7, 1894.

Present: President: Col. H. S. Olcott, Bertram Keightley, George R. S. Mead, and William Q. Judge.

Col. Olcott called the meeting to order, and Bertram Keightley was appointed Secretary. Council was informed that the meeting was called to consider certain points brought up by William Q. Judge, and other matters, to-wit:

The President read a letter from William Q. Judge, stating that in his opinion he was never elected Vice-President of the T.S., and was not, therefore, Vice-President of the T.S., whereupon the President informed the Council that at the General Convention at Adyar, in 1885, he then, exercising the prerogatives which he then held, appointed William Q. Judge as Vice-President of the T.S., and the name was then announced in the official list of officers of that year. That subsequently, at the General Convention in 1890, the last one of such General Conventions, said nomination was unanimously confirmed by vote on motion of Bertram Keightley, supported by H. S. Olcott: hence that although the official report of the Convention seems to be defective in that it did not record the fact and that Mr. Judge was thereby misled, the truth is as stated. The President then declared that W. Q. Judge was and is Vice-President *de facto* and *de jure* of the Theosophical Society.

Upon hearing the President's statement the Council then unanimously confirmed the President's decision.

Another point then raised by Mr. Judge was then taken into consideration, to-wit: That even if Vice-President, he, Mr. Judge, was not amenable to an enquiry by the Judicial Committee into certain alleged offences with respect to the misuse of the Mahatmas' names and handwriting, since if guilty the offence would be one by him as a private individual, and not in his official capacity: he contended that, under our Constitution, the President and Vice-President could only be tried as such by said Committee for official misconduct—that is, misfeasances and malfeasances. An opinion of counsel in New York which he had taken from Mr. M. H. Phelps, F.T.S., was then read by him in support of this contention. The matter was then debated. Bertram Keightley moved, and G.R.S. Mead seconded:

That the Council, having heard the argument on the point raised by William Q. Judge, declares that the point is well-taken: that the acts alleged concern him as an individual, and that consequently the Judicial Committee has no jurisdiction in the premises to try him as Vice-President upon the charges as alleged.

The President concurred. Mr. Judge did not vote. The motion was declared carried.

On Mr. Mead's motion, it was then voted that above record shall be laid before the Judicial Committee. Mr. Judge did not vote.

The President then laid before the Council another question mooted by Mr. Judge, to-wit: That his election as successor to the President—which was made upon the announcement of the President's resignation—became *ipso facto* annulled upon the President's resumption of his office as President. On motion, the Council declared the point well taken, and ordered the decision to be entered on the Minutes. Mr. Judge did not vote.

The President called attention to the Resolution of the American Convention of 1894, declaring that his action in suspending the Vice-President, pending the settlement of the charges against him, was "without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void". Upon deliberation and consideration of Sections 3 and 4, Article VI, of the General Rules, the Council decided (Mr. Judge not voting) that the President's action was warranted under the then-existing circumstances, and that the said Resolutions of protest are without force.

On motion (Mr. Judge not voting) the Council then requested the President to convene the Judicial Committee at the London Headquarters on Tuesday, the 10th of July, 1894, at 10 a.m.

The Council then adjourned at call of President.

PROCEEDINGS OF THE JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY

CONVENED UNDER A PRESIDENTIAL ORDER OF 1894 TO INVESTIGATE AND DISPOSE OF CERTAIN CHARGES PREFERRED BY MRS. ANNIE BESANT, F. T. S., AGAINST MR. WILLIAM Q. JUDGE, VICE-PRESIDENT T.S.

OPENING ADDRESS AND OPINION OF THE PRESIDENT-FOUNDER.

Gentlemen and Brothers: We have met together to-day as a Judicial Committee, under the provisions of Section 3 of Article VI of the Revised Rules, to consider and dispose of certain charges of misconduct preferred by Mrs. Besant against the Vice-President of the Society, and dated 24th March, 1894.

Section 2 of Article VI says that "the President may be deprived of office at any time for *cause shown*, by a three-fourths vote of the Judicial Committee hereinafter provided for (in Section 3), before which he shall be given full opportunity to disprove any charges brought against him; Section 3 provides that the Judicial Committee shall be composed of *(a)* members of the General Council *ex officio*, *(b)* two additional members nominated by each Section of the Society, and *(c)* two members chosen by the accused. Under the present organization of the Society, this Committee will, therefore, comprise the President-Founder, the General Secretaries of the Indian and European Sections, two additional Delegates each from the Indian, European, and American Sections, and two nominees of Mr. Judge—eleven in all. The accused, of course, being debarred from sitting as a judge, either as General Secretary of the American Section or as Vice-President. Section 4 of Article VI declares that the same procedure shall apply, *mutatis mutandis*, to the cases of the Vice-President and President, thus making the former, as well as the latter, amenable to the jurisdiction of the Judicial Committee for offences charged against him. Under this clause the Vice-President is now arraigned.

In compliance with the Revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused and the members of the General Council, and the Sections and the accused have nominated their Delegates respectively.

I also suspended the Vice-President from office, pending the disposal of the charges by this Committee. Upon the receipt of a preliminary letter from myself, of date February 7th, 1894, from Agra, India, Mr. Judge, erroneously taking it to be the first step in the *official inquiry* into the charges, from my omission to mark the letter "Private", naturally misconceived it to be a

breach of the Constitution, and vehemently protested in a public circular addressed to "the members of the Theosophical Society", and of which five thousand copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved his eminent services and unflagging devotion to the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion, and sex.

Three very important protests have been made by the accused and submitted to me, to-wit:

First: That he was never legally Vice-President of the T.S. That an election to said office of Vice-President has always been necessary, and is so yet. That he has never been elected to the office. That the title has been conferred on him by courtesy, and has been tacitly assumed to be legal by himself and others, in ignorance of the facts of the case. The legitimate inference from which would be that, not being Vice-President *de jure*, he is not amenable to the jurisdiction of a Judicial Committee, which can only try the two highest officers of the Society.

Second: That, even if he were Vice-President, this tribunal could only try charges which imply on his part acts of misfeasance or malfeasance as such official, whereas the pending charges accuse him of acts which are not those of an official but of a simple member; hence only triable by his own Branch or Lodge (*vide* Section 3 of Article XIII), at a special meeting called to consider the facts.

Third: That the principal charge against him cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief as to religious and other questions, and especially as to belief in the "existence, names, powers, functions, or methods of 'Mahátmás' or 'Masters'"; that to deliberate and decide, either *pro* or *con*, in this matter would be to violate the law, affirm a dogma, and "offend the religious feelings" of Fellows of the Society who, to the number of many hundreds, hold decided opinions concerning the existence of Mahátmás and their interest in our work.

These points will be presently considered *seriatim*.

At the recent (Eighth) annual meeting of the American Section T.S., at San Francisco, in the first session of April 22nd, the following, with other resolutions, was unanimously adopted, to wit:

Resolved: That this Convention, after careful deliberation, finds that [the] suspension of the Vice-President is without the slightest warrant in the Constitution, and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.

I now return to Mr. Judge's protests.

1. As to his legal status as Vice-President. At the Adyar Convention of the whole Society, in December, 1888, exercising the full executive power that I then held, I appointed Mr. Judge Vice-President in open Convention, the choice was approved by the Delegates assembled, and the name inserted in the published Official List of Officers, since which time it has not been withdrawn. At the Convention of 1890, a new set of Rules having come into force and an election for Vice-President being in order, Mr. Bertram Keightley moved and I supported the nomination of Mr. Judge, and he was duly elected. It now appears that official notice was not sent him to this effect, but nevertheless his name was duly published in the Official List, as it had been previously. You all know that he attended the Chicago Parliament of Religions as Vice-President and my accredited representative and substitute: his name is so printed in his report of the Theosophical Congress, and the Official Report of the San Francisco Convention of our American Section contains the financial statement of the Theosophic Congress Fund, which is signed by him as Vice-President Theosophical Society. From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto*, Vice-President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th

inst., my ruling has been ratified, and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for "cause shown".

2. The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub judice*—and he did them as a private person, he cannot be tried by any other tribunal than the Aryan Lodge T.S., of which he is a Fellow and the President. Nothing can possibly be clearer than that. Now, what are the alleged offences? That he practiced deception in sending false messages, orders, and letters as if sent and written by "Masters"; and in statements to me about a certain Rosicrucian jewel of H.P.B's. That he was untruthful in various other instances enumerated. Are these solely acts done in his private capacity, or may they either of them be laid against him as wrong-doing by the Vice-President? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision. In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (*a* strictly private acts, *viz.*, the alleged untruthfulness and deception; and (*b*) the alleged circulation of deceptive imitations of what are supposed to be Mahâtmic writings, with intent to deceive; which communications, owing to his high official rank among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offence than simple falsehood or any other act of an individual, and to amount to a debasement of his office, if proven. The minutes of the General Council-meeting of July 7th, which will presently be read for your information, will show you how this question was discussed by us and what conclusion was reached. To make this document complete in itself, however, I will say that in the Council's opinion the point raised by Mr. Judge appeared valid, and that the charges are not cognizable by this Judicial Committee. The issue is now open to your consideration, and you must decide as to your judicial competency.

3. Does our proposed inquiry into the alleged circulation of fictitious writings of those known to us as "Mahâtmâs" carry with it a breach of the religious neutrality guaranteed us in the T.S. Constitution, and would a decision of the charge, in either way, hurt the feelings of members? The affirmative view has been taken and warmly advocated by the Convention of the American Section, by individual Branches and groups of "Theosophical Workers", by the General Secretaries of the European and Indian Sections in a recently-issued joint circular, by many private members of the Society, and by the accused. As I conceived it, the present issue is not at all whether Mahâtmâs exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their name. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated and laid before me by Mrs. Besant could in my opinion have been tried without doing this. And I must refer to my official record to prove that I would have been the last to help in violating a Constitution of which I am, it may be said, the father, and which I have continually defended at all times and in all circumstances. On now meeting Mr. Judge in London, however, and being made acquainted with his intended line of defence, I find that by beginning the inquiry we should be placed in this dilemma, *viz.*, we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law—much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defense is that he is not guilty of the acts charged; that Mahâtmâs exist, are related to our Society and in personal contact with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this will lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters; yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma; every one in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then,

I declare as my opinion that this inquiry must go no farther; we may not break our own laws for any consideration whatsoever. It is furthermore my opinion that such an inquiry, begun by whatsoever body within our membership, cannot proceed if a similar line of defense be declared. If, perchance, a guilty person should at any time go scot-free in consequence of this ruling, we cannot help it; the Constitution is our palladium, and we must make it the symbol of justice or expect our Society to disintegrate. Candor compels me to add that, despite what I thought some preliminary quibbling and unfair tactics, Mr. Judge has travelled hither from America to meet his accusers before this Committee, and announces his readiness to have the charges investigated and decided on their merits by any competent tribunal.

Having disposed of the several protests of Mr. Judge, I shall now briefly refer to the condemnatory Resolutions of the San Francisco Convention, and merely to say that there was no warrant for their hasty declaration that my suspension of the Vice-President, pending the disposal of the charges, was unconstitutional, null and void. As above noted, Section 4 of Article VI of our Constitution provides that the same rules of procedure shall apply to the case of the Vice-President as to that of the President; and, inasmuch as my functions vest in the Vice-President and I am suspended from office until any charges against my official character are disposed of, so, likewise, must the Vice-President be suspended from his official status until the charges against him are disposed of; reinstatement to follow acquittal or the abandonment of the prosecution.

It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so hereby cancel my notice of suspension, dated the 7th February, 1894, and restore him to the rank of Vice-President.

In conclusion, Gentlemen and Brothers, it remains for me to express my regret for any inconvenience I may have caused you by the convocation of this Judicial Committee, and to cordially thank Mr. Sturdy, who has come from India, Dr. J. D. Buck, who has come from Cincinnati, and the rest of you who have come from distant points in the United Kingdom, to render this loyal service. I had no means of anticipating this present issue, since the line of defence was not within my knowledge. The meeting was worth holding for several reasons. In the first place, because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahâtmas is a dogma of the Society, or communications really or presumably from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our Rules, an officer or member can be impeached and tried. The inference, then, is that testimony as to intercourse with Mahâtmas, and writings alleged to come from them, must be judged upon their intrinsic merits alone; and that the witnesses are solely responsible for their statements. Thirdly, the successorship to the Presidency is again open (*vide* General Council Report of July 7, 1894) and at my death or at any time sooner liberty of choice may be exercised in favor of the best available member of the Society.

I now bring my remarks to a close by giving voice to the sentiment which I believe to actuate the true Theosophist, viz., that the same justice should be given and the same mercy shown to every man and woman on our membership registers. There must be no distinctions of persons, no paraded self-righteousness, no seeking for revenge. We are all—as I personally believe—equally under the operation of Karma, which punishes and rewards; all equally need the loving forbearance of those who have mounted higher than ourselves in the scale of human perfectibility. H. S. Olcott, P. T. S.

London, *July 10th, 1894*

SUBSTANCE OF MINUTES OF A JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY

Held at No. 19 Avenue Road, London, on the 10th of July, 1894.

Present: Colonel Olcott, President-Founder, in the chair; the General Secretaries of the Indian and European Sections (Mr. B. Keightley and Mr. G.R.S. Mead); Delegates of the Indian Section (Mr. A.P. Sinnett and Mr. E.

T. Sturdy); Delegates of the European Section (Mr. H. Burrows and Mr. W. Kingsland); Delegates of the American Section (Dr. J. D. Buck and Dr. Archibald Keightley); Special Delegates of Mr. Judge (Mr. Oliver Firth and Mr. E. T. Hargrove); Mrs. Besant and Mr. Judge were also present.

A letter was read by the chairman from the General Secretary of the American Section stating that the Executive Committee of that Section claimed that one of the Delegates of that Section should have an additional vote on the Committee, in view of the fact that the General Secretary himself would not vote, or that an extra Delegate be appointed.

Resolved: That a substitute be admitted to sit on the Committee in the place of the General Secretary.

Mr. James M. Pryse was nominated by the other American Delegates and took his seat.

The Chairman then declared the Committee to be duly constituted, and read his address.

G. R. S. Mead reported that certain Minutes of proceedings by the General Council of the Theosophical Society were communicated to the present Committee for its information, and they were read accordingly.

Resolved: That the President be requested to lay before the Committee the charges against Mr. Judge referred to in his address.

The charges were then considered by the Committee, and the following resolutions were passed.

Resolved: That although it has ascertained that the member bringing the charges and Mr. Judge are both ready to go on with the inquiry, the Committee considers, nevertheless, that the charges are not such as relate to the conduct of the Vice-President in his official capacity, and therefore are not subject to its jurisdiction.

Resolved: That this Committee is also of the opinion that as a statement by them as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part as to the existence or non-existence of the Mahâtmas, it would be a violation of the spirit of neutrality and the unsectarian nature and Constitution of the Society.

Four members abstained from voting on this second Resolution.

The following were then adopted:

Resolved: That the President's address be adopted.

Resolved: That the General Council be requested to print and circulate the Minutes of the proceedings.

STATEMENTS MADE AT CONVENTION BY MRS. ANNIE BESANT AND WILLIAM Q. JUDGE

AT THE EVENING SESSION, JULY 12TH, 1894, IN BLAVATSKY T.S. HALL, LONDON.

MRS. BESANT'S STATEMENT.

Read by herself.

I speak to you to night as the representative of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and Juries of Honor. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge and persons inspired by hatred for the Theosophical Society and for all that it represents have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forging of the handwritings of Those who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistance, until they found expression in an article in the *Theosophist* signed by Messrs. Old and Edge. At last the situation became so strained that it was declared by many of the most earnest members of the Indian Section that if Mr. Judge became President with these charges hanging over him unexplained, the Indian Section would secede from the T. S. Representation to this effect was made to me, and I was asked as well known in the world and the T.S. and as a close friend and colleague of Mr. Judge to intervene in the matter.

I hold strongly that whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty, as a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to arraign him before any tribunal. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law which judges unerringly and knits to every wrong its necessary sequence of pain.

But where the honor of the Society was concerned in the person of its now second official (as he then was thought to be, its President-elect), it was right to do what I could to put an end to the growing friction and suspicion both for the sake of the Society and for that of Mr. Judge; and I agreed to intervene privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and, before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.

Not only so, but I found that a public Committee of enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity and that the aim was to inflict punishment for wrongs believed to have been done rather than to prevent future harm to the Society. I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision for which I alone am responsible. I meant to act for the best, but it is very possible I made a mistake, for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrong doing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T.S. when this point was argued, and I was convinced by that argument that the point was rightly taken. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided and left Mr. Judge under the stigma of unproved and unrebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honor. At the moment this was rejected by Mr. Judge, but he wrote to me on the following day asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above: that I feel it no part of my duty to attack any private member of the T. S. and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have

proved abortive, it does not seem fair that I, responsible for those proceedings by taking part in them, should refuse him the Committee he asks for. But there is another way which I now take, and which, if you approve it, will put an end to this matter; and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee: the vital charge is that Mr Judge has issued letters and messages in the script recognizable as that adopted by a Master with Whom H.P.B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation, and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H.P.B. for communications from that Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself, that is, that it was done *through* Mr. Judge but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master Himself. If a message is consciously written it should be so stated; if automatically written, it should be so stated. At least, so it seems to me. It is important that the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by Them to those with whom They can communicate by external voice, or astral vision, or psychic word, or mental impression, or in other ways. If a person gets a message which he believes to be from the Master, for communication to any one else, he is bound in honor not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas, and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received after H.P. Blavatsky's death letters in the writing H.P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamed of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because, having myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical

Society that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents; and each person must use his own powers and act on his own responsibility in accepting or rejecting them. Thus I rejected a number of letters, real precipitations, brought me by an American not an F.T.S., as substantiating his claim to be H.P.B's successor. Any good medium may be used for precipitating messages by any of the varied entities in the Occult World; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be sub-human or human in their origin than super-human, and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world.

If you, representatives of the T.S., consider that the publication of this statement, followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honor, putting you, our brothers, in the place of a Committee. I have made the frankest explanation I can: I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their workings to most; therefore how few are able to judge of them accurately, while those through whom they play are not always able to control them. Now I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written, and other communications have been long ago made by both H. P. Blavatsky and Mr. Judge in *Lucifer*, the *Path*, and elsewhere, both publicly and privately.—A.B.]

July 12th, 1894.

WILLIAM Q. JUDGE'S STATEMENT.

Read by himself.

Since March last charges have been going round the world against me to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and handwritings of the Mahâtmâs and of misusing the said names and handwritings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to once for all, if possible.

I now state as follows:

1. I left the name of Annie Besant out of my published circular by request of my friends in the T.S. then near me, so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.

2. I repeat my denial of the said rumored charges of forging the said names and handwritings of the Mahâtmâs or of misusing the same.

3. I admit that I have received and delivered messages from the Mahatmas and assert their genuineness.

4. I say that I have heard and do hear from the Mahâtmas, and that I am an agent of the Mahâtmâs; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who by endeavoring to serve mankind affords the necessary conditions.

5. Whatever messages from the Mahâtmâs have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahâtmas so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious Theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahâtmas; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticise them if they choose; but I deny the right of any one to say that they know or can prove the ungenuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatsoever.

7. And I say that in 1893 the Master sent me a message in which he thanked me for all my work and exertions in the Theosophical field and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being full of error, liable to mistake, not infallible, but just the same as any other human being like to myself or of the class of human beings to which I belong. And I freely, fully, and sincerely forgive any one who may be thought to have injured or tried to injure me. To which I sign my name.

WILLIAM Q. JUDGE.

RESOLUTIONS.

Mr. B. Keightley then arose and offered the following resolutions:

Resolved: That this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant with the hope that it may be thus buried and forgotten, and:

Resolved: That we will join hands with them to further the Cause of genuine Brotherhood in which we all believe.

These were seconded by J. D. Buck.

Col. H. S. Olcott, acting as chairman, then put the Resolutions to the meeting, which crowded the hall, and they were carried unanimously with loud applause.

EUROPEAN SECTION, ANNUAL CONVENTION.

The Convention of the European Section was held at 19 Avenue Road, London, in the Blavatsky T. S. hall on July 12th and 13th, 1894. The first meeting opened at ten o'clock a.m. with the hall crowded. Col. H. S. Olcott called the meeting to order, G. R. S. Mead being Secretary. The chair then made a short speech calling for adherence to truth, all personal feelings to be laid aside. In all cases we had stow. Tolerance to all failings should be observed. William Q. Judge then arrived and was greeted with prolonged applause. Col. Olcott then took up the matter of the charges against the Vice President and read his decision, that of the Council and of the Committee, printed on another page, and declared the suspension of the Vice-President revoked. The General Secretary then read his report, which was adopted, as also that of the Treasurer. Officers for next year were elected; General Secretary, G. R. S. Mead, with Executive Committee, Treasurer, and Auditors. This brought the first session to a close at 12.30, when adjournment was taken to 3.30 p.m. at same place.

SECOND SESSION, JULY 12.

Col. H. S. Olcott took the chair at 3.40, called the Convention to order, and asked that the American delegates should speak. William Q. Judge addressed the meeting and said the American Section only desired to ask for brotherhood, as the T. S. was founded on it and was meant for it and for nothing else. (Applause.) Dr. J. D. Buck next spoke as second American delegate, and

said that his only instruction was to try and preserve the solidarity of the T. S., and that he believed that which brought him there was most important for the T.S. (applause). The Indian Section was represented by B. Keightley, who spoke in the same strain. He referred to the difference between work here and in India; as there the doctrine of spiritual unity was taken for granted, while here it was not, and hence difference in propaganda. A real spiritual revival was needed there. (Applause.)

General Secretary was ordered to employ more help in his work. It was resolved to enlarge Library at No. 17. The disposition of funds for the Religious Parliaments by William Q. Judge was approved. Resolved that the matter of altering the General Rules should lie on the table until next year.

Mrs. Isabel Cooper-Oakley moved a vote of thanks to William Q. Judge for his exertion in carrying on the Theosophical Congress at the Chicago Parliament, and it was carried unanimously with applause.

Dr. A. Keightley moved an expression of the cordial gratitude and thanks of the Convention to Mrs. Besant in her recent tour in India. Carried with applause.

A proposition was received from Dr. Hübbe-Schleiden to permit an affiliation with T.S. of eight hundred or more persons in a society he has there, no fees to be paid, as the people are poor. It was referred to a committee.

EVENING SESSION, JULY 12

Col. Olcott opened the meeting about eight o'clock p.m., and numerous short speeches were made by different members defining Theosophy. At about nine o'clock the President announced that Mrs. Besant and Mr. Judge had something to say to the meeting. Mrs. Besant then read her statement, followed by one by Mr. Judge, all being printed entire with the resolution which was then passed by acclamation. This terminated the meeting.

MORNING SESSION, JULY 13.

This session was well attended and was devoted to considering questions of administration. It was resolved that the proposal of the German society to affiliate on terms quite different from other members should go to the Executive Committee. It was held that to admit eight hundred people at once who were not drilled in Theosophy or the T.S. would be to inject perhaps an element of friction; but that the same liberal policy should hold as in the case of the Scandinavian sub-section. Discussion on propaganda then ensued and filled the remainder of the session.

EVENING SESSION, JULY 13.

This was opened at quarter after eight o'clock. Discussion took place in regard to using the word "brother" or "sister". Views for and against were expressed. Colleague, comrade, and other titles were suggested, but the matter was not acted on. Many speakers took up Theosophy in general, among them Mr. W. Kingsland, Dr. A. Keightley, Mr. H. Burrows, G.R.S. Mead, William Q. Judge, and Annie Besant. The President closed the Convention at five o'clock p.m. Three years ago he did not think he would be here again. Nothing but our treachery could destroy the Society. As a veteran, he would encourage all. This meeting is but the center of great occult force that will go over the whole Society. We have seen a cloud pass over the sky, but it has gone, as always before has been our fortune.

EXTRA MEETING, JULY 14.

At half after eight o'clock, Col. Olcott by request exhibited a great many of the objects phenomenally produced by H.P. Blavatsky. A good audience assembled in the hall of the Blavatsky T.S. The exhibition was accompanied with a running explanation. It was intensely interesting. Two remarkable letters going as far back as 1870 in the "K.H." hand-writing were shown. One of these was by mail to the family of H.P.B. This ought to destroy the entire theory elaborately built up by the Psychical Research Society. Col. Olcott ended by saying that all he had shown and told, taken with the proceedings lately ended (apparently meaning the Judicial Committee), ought to prove that messages from the Masters must stand on their own merits.

Speed not the force of hate with hate, but rather counteract it with the opposition of love.—*Daily Items.*

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